

# Politics Again - Practical Ensembles and Collective Objects Shifted to Mathematics - Sartre and Althusser joined to Badiou



By Shomit Sirohi

## Introduction

Basically Heidegger, Marx and Hegel – the individual, the ensemble and structuralism of a dyad and triad. The Historical process of class struggle and class action of ensembles lived by the individual who is Master and Slave dialectician. An advanced meta-structural re-articulation is available as formal sets in complexity and the virtual empiricism of the subject. What I mean is Heidegger exposed the individual and his projects, Hegel means in fact his mediation as Master and Slave dialectics, and Marx is necessary as the materialism of class ensembles – this is basically Sartre (Hegel, Marx and Heidegger in fact) – now I shift this to in fact also formalization in Lacan and Althusser to produce a

theory of the subject which is formal complexity – mathematics of sets.

Hegel and Marx then recognizes the meaning of material expressions of Being with the individual and dyad mediated by a third – which then is the social theory of the Other, gaze and voice as objects – which is because of the Master and Slave dialectic – I add to in fact see it as the third party mediating a dyad with I add, ensembles – just see it before your eyes – that a person is running to catch a bus – and this is seen by myself and mediates to a contract, or legal contract called a ticket to buy which is then how praxis is reified by the legal contract and petrified. Now I also mean it is fused – that we are ensembles.

Marx is closer to the material process of social groups, class, and

wage conduct and the more  
Althusserian theme of individual-  
bourgeois or individual-proletariat –  
what becomes set theory in Badiou  
the process of belonging to a class  
or even why not a French  
nationality.

I go back to Sartre as social theorist  
– that there is a lot more detail – the  
belonging and individual process is  
also in fact formally complex  
relations – I mean that – that there  
is in fact a process of ensembles in it  
that are mediated by the legal  
contract – to rent a house and this  
then petrifies them and fuses a  
collective protest.

Hegel then is the thinker of  
individual and collective in twos and  
threes – which creates the idea of a  
building as well which mediates me  
to another person – I call this though

social theory and add Marx - alienated labour and the process of alienation which has the two mediated by three - and an ensemble which is practical and walking by. I mean one, two and three, but also many - an ensemble - the logical structure here is to clash Hegel the structure of dyad and third party which is then a gaze from a poorer person - but in Sirohi it is an ensemble - the ensemble being an analysis which proves that it has many persons - a hundred consciousness with their projects - something like a shift from a simple theory of collective and individual and inter-monadic or monadicity and alter ego in Husserl to in fact the militant process of ensemble analysis.

Imagine literature of running things as labour as well - I am in a Lonely

Crowd and walking to the bus stop and taking a bus – this then is crowds in history – I also mean running things – that is labour – it is running the process and is then a running history – history as process, structure and events.

## I. Process, Praxis and Structures

The diachronic process is then also and in fact complex and flexible class process, and class-being, which is then praxis-process, and even in fact practical ensembles – which then is in fact phenomenological sets – by which I mean it is practical sets but also in fact the development of collective objects – public opinion, markets and circularity, or even perpetual lines of flight – like the process of a person being related to a shop and

another person in the process of walking up to him and spending money which is a collective object of inflationary crises which means then markets as collective objects.

## II. Circularity in the Process

In fact then the circular process is the form of circularity which then is resemblance of a circle in the process – how a man is among a pack of cards which is like advertisements which make it to a flourish and rampant ideology of in fact the circularities – like inflation, markets and public opinion – that one is then asked why one believes in the television film watching or cricket match and this becomes an object of collective ensembles which just develops like inflation – when spending is higher than in fact the

dynamic spending process and a culture of spending reads a lower purchasing power which then is circular like the markets.

### III. Series – in Class rooms and Phones

Then of course the numbered series develops positions – like being in a class room, and teaching in fact the process on a lecture or class teaching which then reflects on the position of someone who is articulating a discourse – this becomes the series of students who then interact with the Other and is then also about the multiplicity of others and Otherness.



#### IV. Big Other, small other and Historical Debates on Culture

In fact then the process of multiplicity and unity and even activity and passivity which then is so many Others in the process of mediation of the dyad by a third party which develops also the process of the big Other – that process that is looked up to. India looks up to America and perhaps sometimes France or Spain – but mainly America. This then is big Other to India.

#### V. Ensembles and Praxis – how then the Football team and even structuralism works – why there is Structure

In fact the there is first series,  
indirect gatherings and then the

structure, which is finally the phoneme which is the structure – which becomes phone numbers and conversations.

## Part II

### I. Collective Objects – Inflation, Rates and Spending

In fact then money is a culture in Jewish cultural criticism – it has to be. It is like a process of spending and money which then is cultural objects which are bought and sold all the time. It also means of course that it is de-localised and that means how I buy is how he buys and that person there buys and spends and that then is culture.

### II. Abstracting for Israel

I sit and abstract for a living. I study the process of shops and abstract how it could be a department store which is fine and that becomes a company with ideas – now this I call Jewish – that it has a few creative lines of flight.

## Part III

### I.

Individual, competitive and dynamic and finally types of capital which are international and monopoly capitals

–

In the sense then of Marx's Capital – I argue there is also in my own philosophy of Marx – the existential reading of what is called phenomenology – which is not the structural side – which is capital –

but the social process it is involved in – C – M perhaps – the buying of commodities and spending in money which then completes the circuit of markets and therefore I argue – why not visit a phenomenological market and then understand the social and empirical process of phenomenology and Marxism.

## II. Structure and therefore Ensembles

I meant a structure by ensembles – that in fact the individual is mediated by social relations, or wider social relations than just himself – in a way dyad by third party but in a way also ensembles – a set of people walking by running things – requiring a wage.

This is structure I meant – phenomenology follows structures.

### III. High Philosophical Meanings – Syllogism in Sirohi – from Singular Universal to that process called syllogistic

I mean in fact social theory exists in my own meaning – that one can follow ensemble analysis and one can develop the practical process and even mediate it by the universal plunged into groups and individuals, especially individual life and projects – which then means also that the individual participates in the process of Master Slave dialectics as in fact a group-demand which is winning. I mean that in fact we are for-itself and always forcing and this means more forcing – more for-itself in fact – I am a leader who is among the people and in a strike.

It is more militant the individual  
than contemplative  
Kierkegaardianism or even  
bourgeois subjects or even  
structuralism in Althusser or finally  
the reticent subject – the individual  
is a strike leader. He is master.

#### IV. Syllogism

I mean now a syllogistic formal  
complexity to belonging to a French  
nationality – I mean many ensembles  
– many forms of belonging – and so  
complexity and just that.

I mean the syllogism is singular and  
universal, even therefore concrete  
universal – but in fact there is a  
formal logical process in Hegel  
called his flimsiness – actually the  
syllogism is concrete – it is capital-

state and the people and class which is either the state and capital or the people – as of course then what is a people mediated by an Individual.

## V. Complex Diagonalization of Hegel, Marx and Sartre, Althusser – French Philosophy, even Badiou and Lazarus

I mean diagonalize Sartre with the later philosopher, even Marx and Hegel – just see the process as theory of the subject and also develop the process - you will find Heidegger as well – that process of the individual and alithea of only himself. Joined we follow – practical ensembles, Hegelian dyad-triad and the formal sets with in fact individual being-in-the-world – I mean just see it as the process of

the subject – the Cartesian subject is back with a structure in fact and is like a bourgeois subject but militant.